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beginning with Elijah and ending with Jonah, or rather with the writer of the story that goes by his name. Extended quotations from the discourses of the prophets are made and set in their proper light by sketches of the various situations in which they were spoken. The translation of these passages is based on a critically revised text and shows acquaintance with the best authorities. The book may be confidently recommended not only to scholars but to the thoughtful layman.

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A NEW EDITION OF THE ARABIC BIBLE

In June, 1916, the American Press in Beirut, Syria, finished the printing of a new and important issue of the Arabic Scriptures, namely the fourth edition of the First Font Reference Bible.¹ Its editor, Dr. Franklin E. Hoskins, is to be congratulated on the successful completion of the task which has occupied him for more than seven years.

The version thus reprinted is the one originally prepared by Eli Smith and Cornelius Van Dyck, aided by famous native scholars, and deservedly celebrated as one of the best translations of the Scriptures. As is well known, it has been the standard for all Protestant missionary societies working in Arabic-speaking lands throughout the world, and the history of its printing now extends over more than half a century, during which time more than a million volumes have been sent forth (86,000 in the year 1910).

The first edition of the whole Bible was issued in 1865, the translation having been begun in 1848. It was printed from types, the beautiful "Beirut character" prepared with such taste and skill by Eli Smith, and consisted of a thousand copies. The edition was followed by numerous issues of the complete Bible or of portions, especially the New Testament, with or without vowels, the most of these editions being electroplated.

The second edition of the Reference Bible, issued in 1885, was also printed from types, with a slightly enlarged page and other improvements. This consisted of three thousand copies and sufficed for eighteen years. When a third edition was called for, in 1903, Dr. Hoskins, now in charge of the task, urged that it be put into plates, because the work of printing and proofreading, with all the diacritical points, vowels, and other signs required in an Arabic volume such as this, is so immensely

¹ *The Arabic Bible*. Beirut: American Press, 1916.

laborious. But the American Bible Society was unable to bear the extra expense and doubted the success of an attempt to raise the money, so the plates were not made. The printing of this third edition was finished in 1906, and though it consisted this time of six thousand copies, with an extra thousand of the New Testament alone, it was practically exhausted within five years.

The fourth edition, which has been set up in type and corrected in four successive proofs once more, and is now ready for distribution, has involved much more labor than any other since the first, and contains important changes. It is not a revision of the Van Dyck text, but includes such a thoroughgoing alteration in the matter of marginal references as to increase greatly its value to the reader. The references of the older editions have been replaced by a complete new set more in keeping with modern biblical learning and founded upon the new references of the English Revised Bible of 1885 and the Standard Edition of the American Revised Bible published in 1901, with such necessary additions and omissions as the Arabic language required or allowed. By a system of marks, explained in the prefaces, the references are now divided into classes ranging from exact verbal quotations or equivalents (thus providing in the gospels a sort of harmony) to more remote allusions. Proper names are tabulated where they first occur, with something of the completeness of a concordance. A new feature introduced for the benefit of unlearned readers, who could not be expected to find the place at once in less familiar parts of the book, is the consecutive numbering of chapters from Genesis to Revelation.

New type has been used throughout, and the form of the page has been improved in such a way as to save considerable expense in future printing from the 1,424 plates which are now ready. The page now measures eight inches by ten, and presents a very attractive appearance. The Press may well be proud of its new achievement, and the editor of the success of his task, which has been no easy one. The actual writing of copy for this edition began in 1908 and was completed in 1915. The New Testament was finished first, and a separate edition of it in three thousand copies was struck off in 1912. Four thousand copies of the complete Bible were already ordered in advance from the first impression to be made from the new plates.

It is obvious that no Bibles can be shipped from Beirut at present, and it may be that the distribution of the original edition will have to wait for some time. But an excellent facsimile edition of the New Testament, reduced to octavo size by the photographic process and

dated in 1917, has been issued by the American Bible Society in New York City. We may well hope for this new work of the Beirut Press even greater success than has attended its previous editions of the Scriptures.

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MOHAMMEDAN TRADITION ABOUT JESUS¹

Every student of Mohammedan literature who is familiar with the Christian Scriptures has noted with interest the occasional quotations, often misquotations, from the New Testament in the writings of learned Muslims. Since Jesus ("ʿĪsā the Son of Mary") is to them one of the greatest of all the prophets, those of his deeds and words to which they give credence have weight for them. Hence the citations or reminiscences are almost always from the gospels. Some of these passages are collected in the present volume, whose author is professor of Arabic in the University of Madrid. According to the announcement in his Preface, another volume is to follow.

The limits of this first part of the work are determined merely by the fact that these particular anecdotes and sayings happen to be collected in Ghazālī's *Iḥyāʾ ʿulūm ad-dīn*, where they illustrate the value of self-denial and the true wisdom. They are reproduced here in the order in which they there occur. First the Arabic text is given, followed by variant readings and elucidations derived mainly from the *Ithāf* (the commentary on the *Iḥyāʾ* by the learned Mohammed Murtadā); then is added a Latin translation, together with a paragraph of comment in which the biblical original, if such there be, is indicated, and other literary parallels are noted. It is hardly necessary to say that the collection is a somewhat miscellaneous one; indeed, some of the anecdotes and sayings have nothing to do with Jesus or his words. Nos. 66 and 93 concern only Zachariah, No. 13 only the Virgin Mary, and Nos. 12, 52, 69, 78, and 95 only John the Baptist. From the catalogue of authors and editions used (pp. 343-47) it is evident that the contents of Part II will also be a more or less accidental excerpt from a part of the available sources. To make even an approximately complete corpus of the

¹ *Logia et Agrapha Domini Jesu, apud moslemicos scriptores, asceticos praesertim, usitata*: Collegit, vertit, notis instruxit Michaël Asin et Palacios. Fasciculus prior. (Patrologia Orientalis, ed. Graffin et Nau, Vol. XIII, fasc. 3, pages 335-431.) Paris: Firmin-Didot, 1916.